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Mr. *Prince's*
Funeral SERMONS
ON
THE HONOURABLE
Daniel Oliver, Esq;
And his Son
Mr. *Daniel Oliver.*

Mr. Prince's

Funeral SERMONS

BRITISH MUSEUM

And his Son

Mr. Daniel Oliver.

The Faithful Servant *Approv'd at Death, and Entring into the* Joy *of his* LORD.

A

SERMON

AT

The PUBLICK LECTURE in *Boston.*

July xxvii. 1732.

Occaſion'd

By the much Lamented DEATH of

The HONOURABLE

Daniel Oliver, *Eſq;*

One of His Majeſty's Council for the Province.

Who

Deceaſed There the 23d. of the ſame Month,
In the 69th. Year of his Age.

By THOMAS PRINCE, M.A.

And One of the Paſtors of the *South Church.*

With a POEM by Mr. BYLES.

Pſalm XII. 1. *Help* LORD! *For the* GODLY MAN *ceaſeth, For the* FAITHFUL *fail from among the Children of Men!*

BOSTON: Printed by S. KNEELAND and T. GREEN, for D. HENCHMAN, in Corn Hill, 1732.

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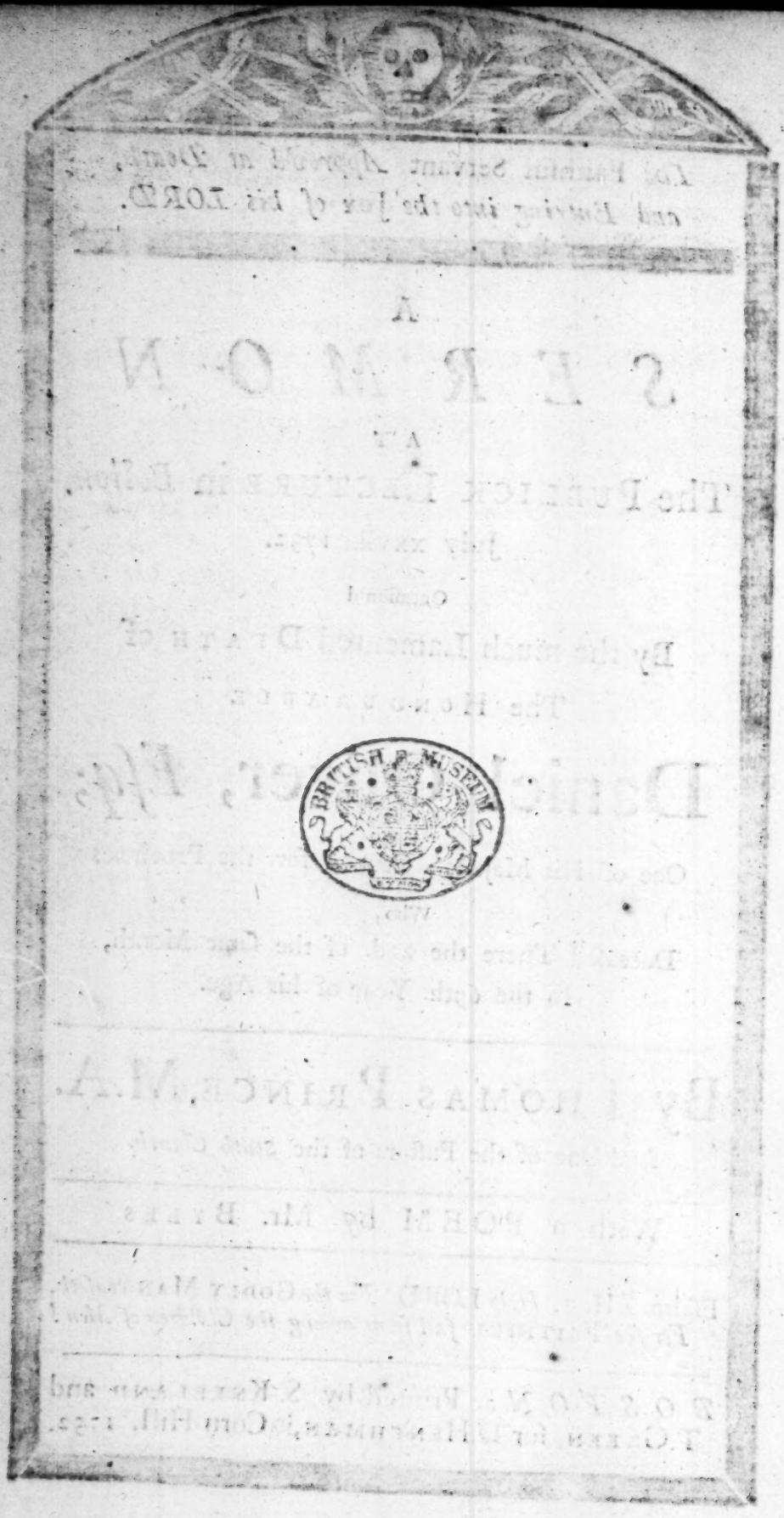

TO

Mrs. *Elizabeth Oliver* the Relict,

AND TO

Mr. ANDREW and Mr. PETER OLIVER the Children

Of the Deceased.

MADAM,

YOUR Bodily Weakneſs not allowing Your Preſence at the Funeral *Lecture*, Prevented me from Offering You a Word of *Comfort* There, and makes it requiſite that I ſhou'd preface the following Sermon with it.

When this whole Town and Country are Lamenting their Great Loſs of YOUR CONSORT; How heavy muſt the Weight of Grief deſcend on the Heart of ONE, to whom He was the neareſt of all Others? *Your Friends* are ſenſible that the chief of Your Earthly Comforts is gone from Your Houſe for Ever; and ſuch a Comfort as we readily own is not in Creatures to be Repaired: And *They* alſo Feel the Loſs, and Mourn with You.

But O MADAM! Muſt Your Sorrow ſwallow up Your GRATITUDE for the Paſt and Preſent Bounties of Heaven, and Your FAITH in Thoſe that are ſet before You? May the melancholly Paſſion weigh down the Conſolations of the Everlaſting COVENANT? Or may we think our Greateſt Comfort is fled away, while the All-ſufficient GOD remains to ſolace and make Us Happy.

You

You have not Loſt ſo much in Creatures as You are owing to the Divine Goodneſs for Lending to You. You have many ſtill continued, and ſome of no ordinary Value, of which I might name Your Children, and for which You know You have Reaſon to be exceeding THANKFUL. But the *Happineſs* ſet before You is infinitely Greater than any You have yet Enjoyed: and FAITH will give You ſuch a View, as to make all things Here *Poſſeſſed* appear as nothing to Thoſe in *Proſpect*. The Everlaſting COVENANT is ordered in all things *Well* by GOD Himſelf, that it can never be Mended; and by Him is made ſo *Sure*, that it can never be Broken. Therein is a boundleſs Treaſure of exceeding Great and Precious Promiſes. And in the Bleſſed GOD there is an infinite Source of Good; and a Source Open through CHRIST, and ever Free to Flow, to ſupply all our Wants, and anſwer our moſt enlarged Deſires.

Let Your GRATITUDE for Preſent & Paſt Enjoyments therefore moderate your Grief for Thoſe You have Loſt, or rather Parted with for a little Seaſon; eſpecially ſince this Greateſt and Laſt of all has been continued ſo long to You: And let Your FAITH in the *Heavenly* World, raiſe up your Mind above the Sorrows of *This* and the Occaſions of them. Let the Well-ordered COVENANT and the Promiſes therein, be Your conſtant Meditation; and they will quickly ſend you Streams of Comfort. And as GOD is the Greateſt Good Promis'd in it; Let *Him*, eſpecially as He appears in CHRIST, be the chief Object of your Tho'ts and Deſires; and He will ſoon be your chief and ſatisfying Delight and Joy: He will be a Fountain of Life to You, while the Shadows of Death are ſtretched over You; He'll turn the Darkneſs of Your Bereavement into the Light of his Countenance; and He'll make You Drink of the River of His Pleaſure.

Theſe, MADAM, are the Deſires and Hopes of *Many* for You, and no doubt the availing Prayers on File of *Them* that are gone before You.

And

And as for THE SURVIVING OFFSPRING —— I have only to Recommend the Lovely *Examples* of Your FATHER and BROTHER; in Part exhibited in the following Pages, but which Your own Memories will more perfectly repreſent than any Pen can deſcribe.

In the ſecond Sermon indeed, I have not ſo much as mentioned Your BROTHER, nor ſo much as liſped the *Occaſion* of my Preaching it. The Reaſon of which was my Caution of Offending the Humble Ear of His FATHER then Preſent: Though every Hearer could not help applying almoſt every Paſſage to the Deceaſed and Beloved *Youth*, whoſe Loſs we were then Deploring. And becauſe it was ſo Applicable; His FATHER, tho' urged by ſeveral, was not willing to encourage its Publication.

At *Your* united Deſire, that Second Sermon appears now with the Firſt: And as their *Subjects* were ſo nearly Related and ſo Dear to Each other, and are now doubtleſs met and triumphing together in the World *Above*; It ſeems Fitting They ſhould be Remembred together in *This* Below: And Your *Deſire* of the ſame I take, not only as an Inſtance of Filial and Fraternal *Affection*, but as a Token of Your *Reſolution* to Follow their Patterns.

And Here, I cannot Forbear ſupplying a material *Omiſſion* I made in the Hiſtorical Part of Your FATHER's Character; which was, *His Devoting the* TENTH *of his Incomes to Pious and Charitable Uſes*. I have been inform'd by an intimate Friend of His, that once upon Occaſion He ſaid; Tho' he had a *Thouſand* Pounds come in that Year, He accounted *One Hundred* of them not his Own, but immediately Due to GOD and the *Poor*! And I am inform'd by another; that he made ſo much Conſcience of this, that as he was often uncertain of the *Sum* of his Gains, He would, rather *Exceed* what he thought a *Tenth* than fall below it, leaſt He ſhould fail of his Duty. And Your Elder BROTHER Began to be noted for *Charity* before He Left us.

DEDICATION.

I doubt not but You have *Chosen* the GOD of Your *Fathers* for *Yours*, and are Resolved by his Help to *Exalt* Him. And as Your *Father's* Friends, who are also *Yours*, are Pleased with the Prospect of *This*; They heartily wish You Life and Prosperity, with Grace to improve them to as eminent a Measure as *He.*——

And that *You may all* at length ascend and meet in the Heavenly Places is their united Prayer and Hope, with His

Who am

Your very Obliged and Affectionate

Friend and Servant

BOSTON, *Aug.* 30. 1732.

T. Prince.

A

SERMON

on the DEATH of the Honourable

Daniel Oliver Eſq;

MATTH. XXV. 23.

Well done! GOOD AND FAITHFUL SERVANT! — *Enter Thou into* THE JOY *of thy LORD!*

IT is the happy *Sentence* CHRIST pronounces on his *Faithful Servants*, at the End of their preſent State of Service and Probation.

In the preceeding Context, He repreſents Himſelf as a MASTER *of an Houſhold* travelling into a far Country. He diſtributes to his ſeveral Servants various Talents, according to his ſovereign Pleaſure, to manage and improve till He comes and reckons with them. At length He appears and calls them to a ſtrict account: He condemns and orders the *Slothful* into outer Darkneſs; but the *Good and Faithful* He commends and takes into the Joys of his Houſe and Preſence.

This *Parable*, methinks, is one of the moſt important and ſublime in the inſpired Writings, tho' deliver'd in the plaineſt Language. For nothing ſure can give us a more noble, juſt and extenſive

View of the *great Deſign and Buſineſs* of our preſent Situation in this lower World. Repreſenting us as in a ſtate of *Service* to the SON OF GOD, who is alſo LORD, *of the whole Creation*; as receiving all our Powers and Intereſts from Him; as being betruſted with them as ſo many Talents to be improved for Him; as being accountable to Him, who in his Humane Nature is gone to Heaven, but will one Day come and call us to a ſtrict Account, and aſſign our Recompence; condemn & ſend the *unprofitable* to the infernal Priſon, but approve and bid the *Faithful* welcome to the Joys of Paradiſe.

What more grand Idea can be form'd of the main Deſign of the preſent State? being to ſerve the LORD *of the World*, in our Purſuits and Views, and to contrive and act with a ſuperior and extended Proſpect into *Eternity*. Such exalted Sentiments as theſe are inſpir'd in this plain Parable. How inconceivably mean are all the Paſſages of the wiſeſt Philoſophers in compariſon with it? And I have often tho't it a Property peculiar to *that Humane nature* inhabited by the SON OF GOD, to repreſent the Greateſt things in the moſt familiar Language.

Our *Text* is the joyful *Sentence* pronounced on the *Faithful* only. And the Illuſtration of it I ſhall now by Divine Aſſiſtance, endeavour under theſe Three General Heads.

1. Conſider the Property, Life and CHARACTER of the Perſon here deſcribed, ---- a *Good and Faithful Servant.*

2. The glorious APPROBATION CHRIST here expreſſes of and to Him, at the Period of his preſent Service ----*Well Done! Good and Faithful Servant!*

3. and

3. and Laſtly, Take a diſtant, but as clear a Proſpect as we are able now to form, of THE JOY OF HIS LORD, which this Faithful Servant is now welcomed into.

I. Conſider the Property, Life and CHARACTER of the Perſon here deſcribed --- a *Good and Faithful Servant.*

And here are theſe two things,

1. The ſingular RELATION He ſtands in to his Lord --- a *Servant.*

2. His happy DISCHARGE of the comprehenſive Duty of this Relation --- a *Good and Faithful Servant.*

1. The ſingular RELATION He ſtands in to his Lord, ---- a *Servant.*

i. e. a *Servant* to CHRIST is his primary and eſſential Character. He is in a ſtate of Service to this LORD *of Men and Angels*, by a vaſt variety of *Obligations.*

He was created by the SON OF GOD and for Him, and ſo produced in a ſtate of Service and Subjection to Him. He was form'd at firſt with Powers to know his Lord, to diſcern his Authority, to underſtand his Will, and to yield a voluntary Obedience to Him. He was born in the Dominion and under the Law of this ſupream LORD *of Heaven and Earth.* He depends intirely upon Him, receives all the Means of his Subſiſtence from Him, and is ſupported by his continual Influence. By Him appointed and ſtated in his Place & Work, and by Him endow'd and intruſted with all his Talents. From Him he receives Commands, which are Holy, Juſt and Good: and is on the one hand allur'd to obey them by moſt gracious Promiſes;

and on the other, deterr'd from Diſobedience by moſt terrible Threatnings. He has indeed rebell'd, has rebellious Principles ſubſiſting in Him, and is by nature ſubject to the Execution of thoſe dreadful Threatnings: But this LORD *of Life and Glory* has firſt amazingly ſtoop'd to Dye for his Redemption, and then to invite and urge Him to re-ſubmit and again enjoy the Privilege of his Houſe and Family. In ſhort, He is conſtantly receiving a vaſt variety and number of undeſerved Favours from Him, and is offer'd innumerable others both for Time and for Eternity. And He is abundantly convinc'd of all theſe things.

Nor is this the Half of his peculiar Character. ---- There is a new Creation accompliſh'd on Him, a new Formation wro't within Him: a Day of mighty Power has come upon his Soul, inform'd his Judgment, remov'd his Prejudice, chang'd his Inclination, overcome his Will: In ſhort, has bro't Him to an affecting Sight & Senſe of his ſinful and miſerable State, to a bitter Sorrow for all his Sins and Follies, and to an hearty Willingneſs and Reſolution to Forſake them, and to Return and Re-ſubmit Himſelf to this KING *of Glory.*

Now he hears the inviting Voice of CHRIST, He melts, He abhors Himſelf, He mourns, He is encouraged, He riſes, He makes haſte: And now the Language of his Heart is this ---- "O *moſt* "*Glorious* LORD! Other Lords have had Dominion "over me, and they have rul'd like cruel and ma- "licious Tyrants: They ſhall never rule me more; "I renounce them all for ever, and I return to "Thee! I ſee the Happineſs of ſerving Thee: "I gladly embrace thy Offer: I freely and wholly "yield my ſelf to Thee. O *moſt merciful & mighty*

REDEE-

" REDEEMER! I caſt myſelf upon Thee! Accept,
" Forgive, Poſſeſs, Rule and Save me! Write thy
" Law in this Heart of mine, and put thy SPIRIT
" in me! Inſpire me with Love and Zeal: and
" by thy Grace aſſiſting, I will improve all my
" Talents for Thee, I will obey all thy Laws, and
" I will ſerve Thee faithfully for ever.

This is the happy *Change* and *Byaſs*, wherewith He enters the Service of this great LORD, and Begins to ſerve Him with Freedom and Sincerity.

But of ſuch a one we have it repreſented further, that He proves a *Good* and *Faithful* Servant. We therefore now proceed to the other Part of his Character, viz.

2. His happy DISCHARGE of the comprehenſive Duty of this Relation,----a *Good and Faithful Servant.* *

Whether theſe two Qualities are of a different Species I do not determine. A learned Writer thinks; " He is called *Good*, becauſe He does the
" Good Will of his LORD; and *Faithful*, becauſe
" He applies Himſelf to promote his MASTER's
" Intereſt and none of his own ſeparate from it." ‡ But as the *Good and Faithful* Servant is mainly oppos'd to the *Wicked and Slothful* one immediately deſcribed; *Good* may be eſpecially oppos'd to *Wicked*, and *Faithful* in the one to *Slothful* in the other. *Goodneſs* may therefore ſeem to ſignify his pious and prevailing Affection to the Service of CHRIST; and *Faithfulneſs* may point to his conſ-

* Αγαθε και Πιςε. ‡ *Pareus.*

ciencious

ciencious, careful and diligent Obſervance of his Engagements to HIM. Or *Goodneſs* may look to that Good Principle or Inclination from whence his Service flows; and *Faithfulneſs* to his continual Action and Perſeverance in it.

Or if CHRIST intends the *ſame individual Character* by theſe two different Terms; they are then made uſe of, to expreſs more ſtrongly, how heartily He approves this Servant of his, and how ſatisfied in Him.

I ſhall therefore conſider the *Good* and *Faithful* as united in *One*, and diſplaying themſelves in the following manner.

This GOOD *and* FAITHFUL *Servant* then, carries always in Him a *cordial Inclination* to the *Service* of his LORD. This lies the uppermoſt of all other things and cares in his new-form'd Heart. All other things He juſtly accounts inferiour to it, and allows of nothing in competition with it. He has the like Conception with the higheſt *Angels* about the Throne ---- He eſteems it the greateſt Honour and Happineſs, firſt to be advanc'd to his Likeneſs in every poſſible Excellency, and then to be always employ'd and accepted in the Service of their common LORD. He deſires nothing more than this, either in Earth or Heaven: He delights in nothing more: He daily groans, and is deeply humbled for his preſent great Inabilities thereto, and Deficiencies therein: He longs for a compleat Deliverance from them in the future State: He rejoyces in the Proſpect of it: and in the mean while He labours to have his Heart more ſtrong and fixed in his preſent Work & Duty.

His

His first Concern is with his own HEART: That this may be always *Good and Upright*; that no Iniquity may be reigning here; that every sinful Inclination may be subdu'd, kept under, and also mortified more and more: that every gracious Disposition may be kept alive and flourish in Him; and especially that vital *Faith* in CHRIST and THINGS INVISIBLE, and that active *Love* to GOD and *Man*, which are the moving Principles of all Fidelity and Goodness.

When he looks ABROAD, He is griev'd to see how little this *Great LORD*, the Lord of Heaven and Earth, is served in the World. How small the number of them that even Profess to serve him: How many of these do in their Works deny him: and what great occasion there is to make the same Complaint with the Apostle of old, Phil. II. 21. *For all seek their own, not the things that are* JESUS CHRIST's.

He is greatly concern'd to see the Ignorance and Pride of some, the presumptuous Sins of others, the Uncharitableness and Contentions among his Neighbours, the Scandals of Professors, the Declensions of the Times, the Afflictions any meet with, the Calamities that threaten the Town or Land: and by how much more extensive the Evil is, or the Interest or Honour of CHRIST or his *Religion* suffer or are like to suffer; the more sad his mind and the more deeply troubled.

He considers every kind of OBLIGATION lying upon him to lay out himself in serving this *Greatest and Best of Masters*: The infinite Excellence and Loveliness of his Divine Person; the great things he has already done, in Creation, Providence, Redemption, Grace; the low State he condescended

to;

to; the bitter Sufferings he underwent; the Glorious things he has dearly purchas'd, offer'd, urged; the gracious Operations of his HOLY SPIRIT; and the undeserved and boundless Love in all: the Revelation of Him, and of the Way to serve him, the various Powers & Opportunities therefor, the solemn Consecration of them all to promote his Glory, and therein our own Eternal Interest: In short, his Eyes for ever on us now, and the strict Account he will surely call us to when our uncertain Life expires.

The *Good and Faithful* Servant lives in the REALIZING VIEWS of these things: and from them all he is conscienciously concerned to discharge the various Trusts reposed in him, with Fidelity; to improve his Talents, Powers, Riches, Honours, Time and Opportunities, in the Service of his Great LORD; to answer the Ends of the present Life, and of the special Circumstances wherein his Lord has plac'd him, to the constant Approbation of his all-seeing Eye, and therein his own present great Satisfaction and everlasting Interest.

He first maintains the POWER of these *lively Motives* in him: by a frequent Thinking of them; by constant secret and mental Prayer; reading, hearing, and pondering on the WORD of GOD: and then he applies himself to the clear Discovery of every Duty.

He receives the INSPIRED ORACLES as his only perfect & unerring Rule: He labours to understand the Meaning of 'em: He delights to converse with them: He receives all the Doctrines, Histories & Precepts in them, with Faith & Love: He applies them to himself: He lays them up in his Heart; i.e. in his Affection, Memory,

Memory and Conſcience, ready to be call'd to mind and us'd on all Occaſions. He ſets the GLORY of this Supreme LORD, as his higheſt End: He ſubordinates all his Aims, Inclinations and Purſuits of other things to this. And having found out the *Means* or *Rules* of promoting it, he carefully and conſtantly obſerves them. He wou'd not allow himſelf in the Commiſſion of the ſmalleſt Sin, nor in the Neglect of the ſmalleſt Duty: but he labours to ſtand compleat in the Will of his LORD.

Firſt, He endeavours to pay to the *Moſt High GOD* all that *more immediate* WORSHIP and Adoration which He requires. And this not only in the conſtant Frame of his Mind, but in the frequent riſing up of his admiring Thoughts to the *Perfections* of this GLORIOUS BEING, appearing both in his *Word* and *Works*; and eſpecially in the various Operations of Providence, which offer themſelves to his Senſes and Obſervation.

At the Beginning and Ending of every Day, he likewiſe RETIRES from the reſt of the World; that he may with a more fixed Intention look upon GOD in CHRIST, and in the Preſence of Angels give Him his Glory: Loving & Praiſing Him for all his Perfections & Benefits: Confeſſing and Mourning for his own Offences and increas'd Unworthineſs: Preſenting himſelf a new through the Mediation of CHRIST, as a living and holy Sacrifice to his Honour and Service: Imploring for Pardon, Grace and every Bleſſing both for himſelf and others; and Truſting in Him for the Beſtowment of them. And O! what raiſed Views of Faith does he *There* ſometimes gain! engaging his Heart to this *moſt* AMIABLE BEING, tranſporting his Mind with the moſt grateful Sight of his Intereſt in Him, and kindling up in his Soul an holy Flame of Zeal to promote his Glory.

With his Well-ordered FAMILY, he alſo offers the Evening and the Morning Sacrifice: and by his Overſight and Cares, Example and Inſtructions, Admonitions and Reproofs, Corrections and Encouragements, Prayers and Tears; He labours to promote *Religion* in every one of his Houſhold, to make thoſe under his Care as good as himſelf, to keep alive the Power and Practice of Piety in them, and to tranſmit it to his Offspring after him. If he derives of a *pious Family*, he dreads nothing more than that he ſhould be the laſt therein for Piety; leaſt the Religion of the Family expire with him, and his Children forſake the *GOD of their Fathers*. However, he is deeply concern'd for their Souls, their everlaſting Intereſt: He is afraid of their Temptations: He can ſcarce have any Reſt or Eaſe in his own Mind, till he ſees their Faces turned towards the heavenly *Zion*: Nothing gives him greater Gladneſs: He weeps for Joy, to ſee the Bloomings of Piety in them: And when he ſees it ---- O! how Thankful is he to the *GOD of all Grace!* With what Comfort can he lay down himſelf to ſleep in the Grave! and with what Satisfaction cry,---- "LORD thy Servant now is freely willing to De- "part in Peace! This Day thou haſt ſent Salvation "into my Houſe, and mine Eyes have ſeen it!

From the Family, he gravely walks to the HOUSE of GOD: He apprehends it as the Gate of Heaven, He enters it with holy Joy and Reverence. He ſeriouſly attends on every Divine Inſtitution there: He looks through them to the Glorious GOD: He worſhips Him in Spirit and Sincerity; He receives into a good and honeſt Heart, the Truths & Precepts there diſplayed and urged agreable to the INSPIRED WORD: He ſubmits himſelf to their Divine Authority: In the very hearing he is reſolved

to

to obey them. He keeps the *Sabbath* holy from the Beginning to the End; and throughout the *Week*, He labours to live up to his ſacred Light & Reſolutions.

For HIMSELF, he Denies all Ungodlineſs and worldly Luſts, both in the ſight of MEN and in the Eyes of GOD. He has a conſtant Guard upon himſelf: He is temperate in his Diverſions and Enjoyments; ſober, chaſte, modeſt and moderately cheerful in Society: He is afraid of going beyond the Bounds of Decency and Moderation: and he wou'd obſerve the Rules of Wiſdom in all his Conduct.

In obedience to the Will of his LORD, he is careful and induſtrious in his SECULAR CALLING. He endeavours to provide for his own Houſe-hold; and to get yet more for charitable and pious Uſes: and herein he labours to do every thing in the moſt proper Time and Order. He reſigns the Conduct of his Affairs to GOD: He leaves the Succeſs with Him: He is ſubmiſſive under Croſſes; Contented with the Lot of Providence; Patient in Afflictions; Mild and Humble in Proſperity: when Riches grow or Honours riſe, he ſets not his Heart upon them: He deſpiſes the Pomp and Glory of this lower World: He lives above it, and has his mind in Heaven.

In his DEALINGS with his *Neighbours*, he is conſcienciouſly Juſt and Fair: True to perform his Word; careful to diſcharge his Debts: Meek in bearing Injuries; eaſy to be reconciled: Faithful to all his Friends: a ſpecial Lover of all that fear the LORD: Gentle towards all: an Enemy to nothing but Profaneſs and Immorality: and is on all occaſions ready to promote the Good of all. He

rejoyces with them who rejoyce; He mourns with them that mourn: He pities the Widow and the Orphan, the Poor and thoſe that have none to help them: And he conſtantly abounds, but as ſecretly as may be, in acts of Charity and Kindneſs.

In ſhort, He is not only careful to diſcharge the *Truſts* repoſed in him with Integrity; But he is for doing more: His PUBLICK SPIRIT and BENEFICENCE are *Unconfined*. He is concerned for the Peace and Welfare of the Church, the Town, the Land wherein he dwells: He is ready to his Power to ſerve them: His Heart enlarges to promote the General Intereſt; to uphold and carry on the Kingdom of CHRIST in the Place of his abode; and to advance it in others, that others may be happy in it, and his Lord receive a greater Glory. He would do Good for the Unknown and them that know him not. He looks down into late Poſterity: He wou'd have the Unborn the better for him: And beyond the reach of his immediate Influence, he extends his Wiſhes, and makes his Prayers for all Nations.

Thus he lives, and thus he ſerves his Divine Maſter to the Death. But in the midſt and at the end of all, he bewails his great Deficiency: He humbly owns himſelf an unworthy Servant: He looks to the *Mercy* of GOD in CHRIST alone, for Eternal Life: and *Bleſſed is that Servant, whom His* LORD, *when He comes, ſhall find ſo Doing*.

We now proceed to conſider

II. The glorious APPROBATION CHRIST here expreſſes of and to Him, at the Period of his faithful Services, ----- *Well Done! Good and Faithful Servant!*

The

The ultimate View of this Expreſſion may perhaps extend to that great and illuſtrious Day which our LORD deſcribes at the End of the preſent Parable. ver. 31. *When the* SON OF MAN *ſhall come in his Glory, and all the Holy Angels with Him ; then ſhall He ſet upon the Throne of his Glory, and before Him ſhall be gathered all Nations.* Then may this happy Sentence be pronounced to all the Faithful, ſubſiſting both in Soul and Body, collected into one vaſt Company, and in the Publick View and Hearing both of Men & Angels in that great Day.

But yet, it ſeems to me, that this 31ſt ver. of the Chapter *Begins* the *Deſcription* of the *General Judgment*, at the Winding up of the preſent State of things in this lower World : and that the *Parable* foregoing and including our Text, has a ſpecial Eye to the *Particular Period* of *our ſeveral Lives* ; when our Times of Service and Probation end, and one Part of us, viz. the principal, the incorruptible and immortal *Spirit*, muſt needs be as ready as ever to give up its account, to receive its Sentence, and in Part its Recompence.

For in the *Parable* before us, the ſeveral Servants are examined *apart*, according to their various Talents : And even the Sentences approving the Faithful are pronounced *ſingly*, firſt to Him that had improv'd his *five* Talents, ver. 21. *Well Done* THOU *Good and Faithful Servant* ; and then the like to Him that had improv'd his *two* Talents, as in our Text : And ſo the Sentence on the *other*, ver. 26. THOU *Wicked and Slothful Servant &c.* Whereas in the following *Deſcription* of the *General Judgment*, all Nations are repreſented as appearing before the SON OF GOD ; who divides them into two vaſt Aſſemblies, ſetting the Righteous at his Right Hand,

the

the Wicked at his Left ; and then pronounces firſt to them at his Right Hand, collectively--- *Come* YE *Bleſſed of my Father* &c : And then to them at his Left, in the like Plural number--- *Depart from Me* YE *curſed into Everlaſting Fire*, &c.

The 30th. ver. ſeems therefore both to conclude our Parable with the preſent Life, as alſo to lead us on to the Deſcription following. And the Meaning of this ver. may be---- " My Holy Angels who " are here ready to execute my Orders on the ſe- " parate Spirit now before me--- *Caſt ye the unpro-* " *fitable Servant into outer Darkneſs* ; where he ſhall " remain with Devils as in Chains and in a Dun- " geon, without any Light of Hope or Comfort, re- " ſerved to the Judgment of the Great Day ; when " his Body ſhall be rais'd, and then in this Place " of Darkneſs *there* SHALL BE *weeping and gnaſhing of Teeth* : [But *] *when the Son of Man ſhall come in his Glory* &c.

However, this *Outer Darkneſs* is no doubt the State to which the UUPROFITABLE Servant is adjudged at the Period of his Probation, and for that Interval which lies between his Dying now and his Body's Riſing to the General Judgment. And for the GOOD AND FAITHFUL ---- can any Proceedure be more agreeable to Reaſon, Juſtice, Wiſdom, Goodneſs, or the Nature of things ; than that when he has paſſed thro' the State aſſign'd him for his Probation, and behav'd himſelf with perſevering Faithfulneſs ; He ſhould then be call'd before his Judge, receive his approving Sentence, and without Delay, and as much as capable, his promiſed Recompence ?

* Οταν ΔΕ ελθε &c. v. 31. The diſcretive Word BUT being omitted in *Our* Tranſlation, tho' retain'd in *Beza's*.

Agreable

Agreable to this, the Scriptures tell us; that when *the* DUST of the Body *returns to the Earth, the* SPIRIT *returns to GOD who gave it: that after* DEATH, *comes on the* JUDGMENT: that *CHRIST is ordained of GOD to be* JUDGE *both of Quick and Dead*: that *the FATHER judgeth no man*, in an immediate manner, *but hath committed all Judgment to the SON, that all may honour the SON as they honour the FATHER*: that *for this End CHRIST both died and roſe and revived, that He might be* LORD *both of the Dead and Living*; and that *we ſhall all ſtand before the* JUDGMENT SEAT *of CHRIST*. Rom. XIV. 9, 10. And therefore the Apoſtle argues, 2 Cor. V. 9, 10. *Wherefore we labour, that whether* PRESENT in the Body, *or* ABSENT from it, *we may be* ACCEPTED *of Him*; *For we muſt all appear before the* JUDGMENT SEAT *of CHRIST* &c.

We are therefore now to view this Good and Faithful Servant as arriving to this Great Period: as having finiſhed the Services appointed for Him, as having put off his earthly Garment, and in his Spirit appearing before this Lord and Judge of Quick and Dead.

With his vile and ſinful Body, he has quite put off his ſinful Nature: He is cleanſed perfectly from all Pollution of Soul. And now the inward Conſciouſneſs of his ſanctified Mind, his ſincere Deſigns and his pious Bent, extends it ſelf and fills his Pure Spirit with perfect Satisfaction. What a Joy poſſeſſes him, to feel himſelf intirely releas'd from Sin, to perceive the Likeneſs of the Holy GOD ariſing in him, to find himſelf a Being ſuitable for Converſe with Him, and in the mighty Hands of bleſſed *Angels* as his Friends, and Comforters! The Viſion of the Face of CHRIST, appearing as a Glorious Judge,

Judge, will ſtrike indeed with Reverence, as it does the *Seraphims* above, but not with Terror.

But O! the Voice! the ſurprizing Voice proceeding from his Divine Lips ---- *Well Done! Good and Faithful Servant!* --- With what a Look of overcoming Grace and Pleaſure are theſe Words pronounced! and how full are they of Joy and Tranſport!

It is as if He ſhould ſay---- "*O my dear Servant!* "I have ſeen your Faith, your Love, your Patience, your Integrity, your ſincere Deſires, your "pious Purpoſes, your Perſeverance! I have ſeen "your Labours, your Charities, your Sufferings, "your Godly Sorrows, your Strivings with Temptations, your Self-Denials, and all your Services "for my Name and Intereſt! Mine Eye has been "always on you: not the leaſt has eſcap'd my "notice: not one of all their number is forgotten "by me: and I have ſeen them all with Pleaſure. I accept them all, and I approve you for "them! I overlook, I pardon, I will never mention your Deficiencies: I only look at your Fidelity: and I bid you welcome to the Eternal "End of all your Trials!

O *moſt Lovely SAVIOUR!* is this the Manner of thy Receiving the Spirits of thy Faithful Servants in their Returning to Thee! when of thy free and mighty Power and Grace, Thou at firſt haſt made them thy willing Servants, who had been, before, thine inveterate Enemies! Thou didſt allure them to Love Thee: Thou didſt preſerve them from reverting to their former Enmity: Thou didſt recover them from all their Falls: Thou didſt excite them to all their Services: Thou didſt ſupport them under

der all their Sufferings: Thou didſt inſpire their Strength in all their Conflicts: Thou haſt crowned them with Eternal Victory ---- And now Thou ſpeakeſt of nothing but their Goodneſs, Faithfulneſs and Well-Doing! Thou haſt made them *Good*; and now Thou commendeſt them for their Goodneſs! Thou haſt made them *Faithful*; and now Thou praiſeſt their Fidelity! Thou haſt helped them to *Do all the Good* they have Done; and now in the Preſence of Angels Thou applaudeſt their Well-Doing! --- *But* They *ſhall give the* GLORY *of all to* THEE, *for ever!*

Nor is all this any other than a *Preparation* for that unſpeakable, endleſs and ever-growing Happineſs He has deſigned for them. They are now but juſt arriv'd at the Border of it. And their Glorious Judge proceeds to bid them *Enter into the* JOY *of* their *LORD.*

We are therefore come in the

III. and laſt place, To take a diſtant, but as clear a Proſpect as we are able, at preſent, to form, of *the* JOY *of his LORD*, which this Faithful Servant is now welcomed into.

We are not Here to extend our Views to that State of Bliſs which lies beyond the firſt Reſurrection: But to the *Preſent State* of the *Spirits of the Juſt made Perfect* in the Inviſible World, and which reaches no farther than the *Deſcent* of CHRIST from Heaven in flaming Fire to Deſtroy the Wicked.

And here the inſpired Scriptures give ſuch Hints as theſe ----

There were ſeveral APPEARANCES of the LORD Himſelf, both to our *firſt Parents* before they ſinned and after; as alſo to *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *Daniel* and others. There were alſo many *Appearances* of the Holy ANGELS in thoſe ancient Times. And in thoſe Appearances there were Humane Colours, Shapes and Voices; by means of which they converſed with Men cloathed with Fleſh, and therefore doubtleſs could in like manner appear and converſe with one another. They appeared to ſee and hear us; as well as to be ſeen, and heard by us: i. e. they produced thoſe Impreſſions in the *Medium* between Their Spirits and Ours, which we diſtinguiſh by the names of ſeveral Sounds and Colours; and they perceived the like Impreſſions made by us. No doubt they appeared with a Beauty ſuitable to their excelling Natures, and with ſuch a Diſtinction as to carry an Evidence with it, that one was the Lord JEHOVAH, and the other his created *Angels*. Each *Angel* had alſo doubtleſs a Perſonal and diſtinct Appearance, whereby they might be known from one another. Some appeared as youthful Men; ſome in long and ſhining Garments; in ſome their Countenance appeared like Lightning, and their Raiment white as Snow. And it ſeems to be only becauſe we are in a *different Part* of the *Scheme* of PROVIDENCE, wherein our ſenſible Intercourſe with the Inviſible World is Barr'd, for various weighty Reaſons I have no place now to mention; that they do not appear and converſe with us, with *the Faithful* eſpecially every Day.

It is as eaſy then to conceive, how the *Spirit* diveſted of the dull, unweildy Body, may appear and converſe with *other Spirits* and *Angels*, i. e. both appear and ſee and ſpeak and hear each other; as it is for them to appear and converſe with

us

us while we are cloath'd with the Body. *Appearances*, *Sounds* and *Visions*, among the SPIRITS and ANGELS, are therefore no such difficult things to apprehend as we are apt to imagine. And indeed, 'tis only our Ignorance or want of Contemplation, that renders it more difficult for us to conceive of the Appearance and Converse of Angels and unembodied Spirits; than of our present Appearing and Conversing with the Souls of each other while we may remain embodied, and so thro' double and different *Mediums* between us.

You may scarce allow me to consider the Nature of these things nicely upon such a grave Occasion. But from 2 *Cor.* V. 1,----7. it seems to me, That upon the Apostle's SPIRIT being *uncloathed* of his BODY, which he calls his *Earthly House* or Dwelling; he expected to have his Spirit *cloath'd upon* with a CELESTIAL SUBSTANCE, which he calls his *House from Heaven*: * So that when he came to be Absent from the Body and Present with the Lord; his pure Spirit wou'd not appear naked or uncloathed, but cloathed with a *Celestial Substance*, made by the supernatural Power of GOD and annexed to the Soul for its various Uses and Perceptions of the wondrous Objects in that upper World of Light and Glory.

Such *Celestial Substances* the HOLY ANGELS may be also cloathed with, as their proper *Seats* & *Instruments*. And by these, both Spirits and Angels may as easily make and receive Impressions, but inconceivably more Perfect than our Spirits can, by their Earthy, gross and dull Bodies. By such Celestial Substances, the *Holy Angels* may have ap-

* Ἐξ Οὐρανου, *From*, or *Out of Heaven*; not----*Out of the Earth*, as the Resurrection-Body is to be.

pear'd and ſpoke and ſhined in this lower World. And by ſuch a one, it may be, *Moſes*, if his Body was not Raiſed, appear'd and Spoke at *the Tranſfiguration.*

I might eaſily explain this matter further: But I muſt forbare——

In the Scriptures we alſo read of a GLORIOUS PLACE whither the HUMANE NATURE of CHRIST triumphantly aſcended, and therein illuſtriouſly reſides with the *Spirits of the Juſt made Perfect* and Ten thouſand times ten thouſands of *Holy Angels* round about Him; till the *Reſtitution* of this diſorder'd World. To this both CHRIST Himſelf and the Apoſtle *Paul* give the name of PARADICE; the Martyr *Stephen*, the Evangeliſt *Luke*, with the Apoſtles *Paul* and *John* --- the name of HEAVEN; and the Apoſtle *Paul* --- the THIRD HEAVEN, 2 *Cor.* XII. 2--4. Thither the ancient *Elijah* is ſaid to aſcend both in Soul and Body long before. Thither no doubt aſcended *Enoch* at his Tranſlation, and all *thoſe Saints* that roſe out of their Graves at our SAVIOUR'S Reſurrection. And there the ſeparate Soul of CHRIST Himſelf, with the ſeparate Soul of the *Believing Penitent* expiring by his ſide on the Croſs, were to be together on the very Day of their Crucifixion.

Of this happy Place our Bleſſed Saviour ſeems to ſpeak a little before He left the Earth. Joh. XII. 23. *The Hour is come that the Son of man ſhould be* GLORIFIED: v. 26. *If any man ſerve Me, Let him follow Me: and* WHERE *I am,* THERE *ſhall alſo my Servant be.* Some Glympſes of the ſame he alſo gives us in the Final Prayer he made the Evening before he ſuffered. *He lift up his Eyes to Heaven,*

and

and ſaid, FATHER *! the Hour is come ! Glorify thy* SON, *that thy* SON *alſo may Glorify* THEE *! --- I have Glorified Thee on the Earth : I have* FINISHED *the Work which Thou gaveſt me to Do : and* NOW, *O FATHER ! Glorify Thou Me with Thine own ſelf, with the Glory which I had with Thee before the World was— FATHER ! I will that They alſo whom Thou haſt given Me, be* WITH ME WHERE I AM ; *that They may behold my Glory which Thou haſt given Me--- And the Glory which Thou gaveſt Me, I have given Them ; that They may be One, even as We are One !*

This upper World is repreſented therefore as a Place of perfect LIGHT and GLORY. It is the *Glory* into which CHRIST entered upon his paſſing thro' his Sufferings : *Luk.* XXIV. 26. And the Apoſtle calls it *the Inheritance of the Saints in* LIGHT, Col. I. 12.

Thither the ſame Apoſtle was once caught up, whether in the Body or out of the Body, he could not tell ; and there he had ſuch Viſions and Revelations, and heard unſpeakable Words which it was not lawful or allow'd for man to utter. 2 *Cor.* XII. 1---7. Theſe were ſome of thoſe Unſeen and Eternal Things which this Apoſtle look'd to : Here is the Building of GOD Himſelf, an Houſe not made with Hands, Eternal in the Heavens ; which he knew he ſhould be cloathed with upon his putting off the Garment of the Body : Here was the immediate Preſence of his LORD : and for this the Apoſtle was confident and willing rather to be abſent from the Body, that he might be Preſent with that *Great Object* of his perpetual Admiration and Deſire. 2 *Cor.* IV. 17—V. 8.

Of this ſame Heavenly State he ſeems to give us ſome faint Reſemblance in *Heb.* XII. 22---24. *But*

ye

ye are come i. e. in your more immediate, believing and delighful Views, *unto mount* ZION, *and to the City of the Living* GOD, *the Heavenly* JERUSALEM, *and to an innumerable Company of* ANGELS; *to the General Aſſembly & Church of the* FIRST BORN *which are* enroll'd * *in Heaven, and to* GOD *the Judge of all, and to the* SPIRITS *of Juſt men made Perfect, and to* JESUS *the Mediator of the New Covenant* &c.

In the *immediate Preſence* of the SON OF GOD muſt needs be a *Fulneſs of Joy and Pleaſure* for his People. And this muſt needs be the *Place of Joy* into which the ſeparate Spirit of the Faithful Servant is bid to enter upon its leaving the Earthly Tabernacle and appearing before Him.

Enter Thou into the JOY *of thy LORD!* ----- 'Thou haſt been Tried, and Thou art found Faithful---Thou ſhalt be Tried no more! Thou haſt lived in a *World of Sorrow*--- But now thy Sorrows ſhall end for ever, and Thou ſhalt enter into a *World of Joy!* Thou haſt paſſed thro' a *State* of Self-Denial and *Humiliation*, as thy LORD had done before Thee--- Thou now ſhalt enter after Him into a *State of Glory.*

'It is *the Joy of thy LORD*--- the Joyful Place and State which was ſet before Him, to enliven Him to endure the Croſs and deſpiſe the Shame, till He aſcended and ſat down at the Right Hand of the Throne of GOD. The Joy which He now poſſeſſes, which is worthy of all his Sufferings, and which will fill You with perfect Satisfaction! You ſhall enter in to be with Him: You ſhall partake with Him in his Joy and Bleſſed-

* Engliſh Margin.

'neſs!

'neſs! You ſhall for ever live in his happy Pre-
'ſence, and in the joyous Company of theſe innu-
'merable *Holy Angels* and *Shining Spirits* round
'about Him! You ſhall with them ſee the Ful-
'neſs of his Glory: You ſhall be filled with the
'Viſion: You ſhall be filled with the Likeneſs:
'the Glory ſhall never fade, the Company ſhall
'never brake, and the Joy ſhall never end!

'*O!* Happy Servant! ---*We now by Faith look*
'*after Thee! We congratulate thine Entrance There!*
'*and we long to riſe and enter with Thee!*

And thus we have ſeen ſome faint Deſcription of the *Good and Faithful Servant* paſſing thro' his State of Trial in this lower World, the Glorious *Approbation* given Him by his Divine Maſter at the Period of it, and *the Joy of his LORD* which thereon He enters immediately into.

And now --- To IMPROVE theſe Things --- Our

1. *Concern of all, muſt be to get a Great, a Strong, a Lively* FAITH *in theſe inviſible Realities, and to keep the ſame in a conſtant Exerciſe.*

If this Heavenly State of Bliſs and Joy be *Real*, it is of the utmoſt Moment that we make ſure of it: and it is of the utmoſt Moment that we *Believe* it to be *Real*, or we are ſure to looſe it. If we Believe it not to be a certain Thing now ſubſiſting in the Heavenly World; we cannot poſſibly be ſo concern'd about it, as to labour after it in earneſt and perſevere therein till we come to enjoy it. For if we don't Believe there are ſuch Joys and Glories There; we don't Believe that CHRIST Himſelf

is

is There: and then I'm ſure we cannot be Good and Faithful Servants to Him.

Nor will a bare or faint Perſwaſion of theſe Great Truths ſuffice: There muſt be ſuch a *mighty Faith* as is wro't alone by the *Power* of GOD: Such a Faith as makes them *Evident*, and not obſcure; and ſuch a Faith as gives them a *Subſiſtence* * in us, as if they were actually preſent with us.

And this lively Faith in theſe Heavenly Things had need be *conſtantly kept in Exerciſe*: or we ſhall never be able to ſubdue our Luſts, or reſiſt Temptations; we ſhall never be able to riſe above this World, or act for ETERNITY. It is this lively Faith that inflames our Love to CHRIST, and that enlivens and excites our Souls to his active Service: It is this that deſtroys Hypocriſy and makes us Upright: It is the powerful Principle of all Fidelity.

Let us therefore earneſtly and inceſſantly Pray for this Great Operation and Gift of GOD. In the uſe of every Means, Let us look for his effectual Influence. And when we obtain it, Let us alſo labour, in the uſe of every Means, to keep it alive in its Power and Vigour: Such as frequent Prayer; Reading and Hearing the Word; attending on the Holy Sacraments; Retirement from Earthly Things; and Contemplation upon CHRIST, the Great, immediate and moving *Object* of our Faith & Piety.

And being poſſeſs'd of this moſt eſſential & vital Principle; Let us then

2. *Improve it to Quicken us to a Life of* Faithful *and* abounding SERVICES *to this Glorious LORD.*

* Υποστασις, Heb. XI. 1.

Let

Let us now Devote Our ſelves, and all we have, to Him for ever. Let us conſtantly conſider the various *Talents*, i. e. the Powers and Opportunities with which He at any time truſteth us; his Holy Eyes continually on us, offended with our allowed Omiſſions, but greatly pleas'd with all our upright Labours and even Deſires to ſerve Him in the midſt of our unallowed Deficiencies; and the ſtrict Account we are every moment liable to be called to, and muſt unavoidably and quickly give upon our Expiration.

Let us live as thoſe that are now upon a *Trial* for a certain ETERNITY; that are haſtening greatly to it, and are even juſt upon the Borders of it---the *Door* of that amazing World opening --- the Tribunal of CHRIST appearing --- and let the Proſpect of his ſaying to us--- *Well Done! Good and Faithful Servant!* Excite us to the utmoſt ſo to ſerve Him, as becomes this Bleſſed Character.

In fine, Let us conſtantly reflect and ask our ſelves ---- "Am I now a Good and Faithful Ser-
"vant to this all-ſeeing Eye? Is this to be ſo?
"or were I now to appear before Him, could He
"Pronounce this of me? ----

Surely ſuch Reflections made in the Power of Faith, wou'd awaken our drowſy Souls, and put us upon vigorous Action and Fidelity.

3. For our further Excitement; *Let us wiſely value and improve thoſe* Remarkable Inſtances *of* Good and Faithful SERVANTS *to this Bleſſed LORD, as have Liv'd and Died among us.*

I ſay---that have *Liv'd and Died*---Becauſe their *Perſeverance to Death* in a ſteady Courſe of Faith and Services,--- is the Crown, the Perfection, and the concluſive Evidence of their Fidelity.

Upon this Occaſion, Let us now therefore Improve that moſt ſorrowful Providence, which has *this Week* bereav'd us of ONE that, we all acknowledge, has been no ſmall Part of the Glory and Delight of this Town for Forty Years.

Were I to endeavour to ſet forth all his Vertues, I ſhould ſcarce know where to Begin nor when to End. And I am eaſy in this, that my Lot is fallen to draw ſo unexceptionable and ſo unenvied a Character, that I need not fear exceeding to the offence of any that knew Him.

The very Name of Mr. DANIEL OLIVER ---How many grateful Ideas did it uſe to raiſe in every Mind? To the *Name* there ſeem'd to be annex'd, the Beauty of pure Religion, a plain and unaffected Mein, a ſerious and humble Countenance, a ſincere and tender Heart, a cautious & prudent Speech, a conſciencious Juſtice and Integrity, a peaceable and Publick Spirit, an abounding Charity, a perpetual Diligence, an exact Oeconomy, a Mind above Earthly Pomps and Pleaſures: In ſhort, all the Virtues that form an *eminent Chriſtian*, and that make Him lovely and admired in our Eyes. None cou'd ſee Him till now without ſome Pleaſure ---- and none can name Him now without ſome Sorrow.

But my Deſign is not to launch into a Sea of Praiſe. I ſhall only mind you of ſome of the many Graces in Him, for which we us'd to eſteem and love

love Him ; that may ſerve to make us ſenſible of our great Loſs, and excite our lively Imitation.

It was happy for him indeed to have been Born of *Religious Parents*, and in the Pious Times of this Town and Land. *Religion* then was the prevailing Spirit here without a Rival. And wherever he turned his Eyes, he ſaw many bright Examples of the Power and Practice of it, to convince him 'twas a Real and a Serious thing, and to raiſe his Eſteem and Reverence.

This was no doubt a ſpecial *means* : But it was the SPIRIT *of Grace* that wrought and bent his Heart for GOD in His Early Days. He then devoted Himſelf to ſerve his LORD : He made *Religion* an affair in earneſt ; tho' Careful & Diligent alſo in his *Temporal Buſineſs*. He had then the Wiſdom to Redeem his Time : and He ſo contriv'd it, that they ſhould not interfere with each other.

His Cuſtom was to Riſe up *very Early* ; to Read the Scriptures and other Books of Piety alone, and Pray and Converſe with GOD, while the Reſt of the World were Sleeping : and theſe he us'd to account his moſt precious Hours. By this means his Heart was fix'd a new with a Religious Frame and freſh Deſigns of Good for the following Day : and as the Day came on, He was forward alſo in his *Secular Buſineſs*. He went forth of his Houſe with a clear Conſcience, and under the Favour and Conduct of Heaven.

From the Days of his Youth He lov'd and choſe the *Religious* for his *dear Companions*. He *avoided* the *Taverns* as Places of great Temptation and Expence of Time. When others reſorted to them,

He choſe rather to go wherever He heard of any Exerciſe of Piety. When Recreation was needed towards the Evening; He either rode out for Health, either alone or with ſome choſen Companion; or made his agreable and uſeful Viſits to his particular Friends, or elſe to his poor or afflicted Neighbours, to help or comfort them. He indeed often diverted Himſelf by changing his Buſineſs only: By leaving his own Affairs, and contriving and doing Good unto others; for which he had a ſingular Spirit, and in which He delighted.

Thus he took the Right & Beſt way of Living. He firſt and early Begins with Religion: He then with Forecaſt, Care, and Diligence applies Himſelf to his ſecular Buſineſs: and when he had got thro' this; he moſtly diverted himſelf with doing Good, or viſiting thoſe that wanted him or were glad to ſee him.

He was a ſtrict Obſerver of the *Holy* Sabbath. He tho't there was no Occaſion of Differing about the Beginning or Ending of it: They who *Begin in the Morning*, He would ſay, 'might improve 'the Evening before as a ſuitable Time of Prepa-'ration; thoſe who *Begin in the Evening* before, 'may improve the Evening after as an agreable 'Seaſon of Looking back on the preceeding Duties, 'or Reading Books of Piety &c.' and He accordingly kept his Family within his Gates both on the Evening before and after. His Walk to the Place of Worſhip was Grave and Early: and when ſeated There, he always appear'd as one that minded nothing but the Holy Duties There tranſacting. ---- No noiſe, nor lifting up of Eyes or Hands --- only a decent Geſture, with a ſerious and attentive Countenance. He indeed kept up the ancient

Practice

Practice of Writing from the mouth of the Preacher; that he might not quickly forget, but repeat some useful Truths and Precepts in his *Family* at the End of the Day. And THIS with the happy Assistance of his *worthy Consort*, he always kept in excellent Order. Here he not only daily read the Scripture and Prayed; But he charged his House-hold to walk in the Paths of Piety; as he allur'd and led them the way by his lively Example.

He lov'd the Conversation of *Ministers* and sober *Scholars*. His Table was always free, and often surrounded with them, especially at our *Weekly Lectures*. When the Lecture was over, he wou'd look out for them: when he miss'd them, They knew they should be welcome to him: He was troubled when he happen'd to Dine without them: And was often doing them Services; which some Deceas'd have testified, and others alive can tell.

He was always remarkable also for attending the *Lectures* in the *Neighbouring Towns*. By which he at once reliev'd himself of the weight of Business, promoted the Health both of Body and Soul, inform'd himself of the State of Religion & Providence, and met with fresh Occasions of doing some Good. And he had so careful and exact a Foresight, and so happy a Faculty in ordering matters; that as he went out in Season, he return'd in Season, and let not his Business suffer or run behind hand by his going abroad. There was no moving him from his exact and regular manner of Living.

He was always noted among us for being strictly *Just and Punctual* in all *his Dealings*. Some tho't him rather too nice in this to a Penny. Considerate in making a Promise: Conscientious to remember

member and keep his Word; and to diſcharge the *Truſts* both of a Publick and Private nature, which either the Town or Government, or his Friends, by Wills or otherwiſe, had repoſed in him.

He was remarkably careful for *Paying his Labourers* when they firſt came for their Dues. And he wou'd often rebuke his Friends for putting them off; and tell them--- 'The Poor's Time was their 'Money and their neceſſary Subſiſtence; and 'twas a great Injuſtice and Hardſhip therefore, to 'make them ſpend their Time in coming for what 'was their own, for what they had earned, and 'twas 'likely very much wanted.

He was as Good and Faithful *a Friend* as ever I knew. He was concerned for his Friend as for a natural Brother, not only ready to adviſe & help them in any Emergency; but was even *Watchful* over them, leaſt there ſhould any thing happen amiſs in their Conduct that might be in Danger to hurt them: not to obſerve it to others, but in private to them. When he ſaw or heard of any ſuch thing, he wou'd quickly come and impart his Sorrow; and where there was need, give a friendly *Reproof* or *Caution*. When he ſmote them, it was a Kindneſs to them: when he reprov'd them, it was an excellent Oyl that broke not the Head, but healed the Wound. He was one of the moſt ſuitable Perſons for this--- he had ſo few Faults of his own, and yet was ſo humble and ready to cenſure himſelf. When he had rebuked them faithfully; they almoſt always expected ſome other Kindneſs ſoon after to follow. And he would do more Kindneſſes for them than ever he told them: They would often find it only by Accidence.

He

He had nothing of an overbaring or aſſuming Spirit. His Words in Converſation were not many, but wiſe. And there was ſuch an unuſual Mixture of *Strictneſs* and *Gentleneſs* in Him as I have ſcarce ever beheld. The *latter* ſo temper'd the *former* as took off all its diſagreable View: And we were rather aſham'd than afraid of his Reprehenſions.

He was of a very *Sympathizing* Heart. He us'd to finiſh his Secular Buſineſs by *Saturday Noon*; and ſpend the *Reſt* of the Day in viſiting the *Sick* in the neighbourhood. He conſtantly attended the *Funerals* of his Acquaintance, tho' of low Degree. He much rather choſe to go to the Houſe of Mourning than to the Houſe of Feaſting. He us'd to ſay, 'He found it a needful means to keep his 'own Mortality in View, to ſhow him afreſh the 'Vanity of Earthly Things, call off his Mind from 'being taken up too much with them, and reſtrain 'it from growing too light and volatile. When any of *his diſtant Friends* met with any *Grievous* Providence; he would carefully mind them, and redeem ſo much time, either early in the Morning, or even in his Warehouſe in the little Intervals of Buſineſs, as to write them Letters of Condolence, Advice and Comfort. And when they met with ſignal *Mercies*; he wou'd alſo ſend them his friendly Lines; not of Complement or Form, but of religious Joy and Counſel. And indeed, Ceremony, Form and Complement, were very averſe to his Genius.

But there was no Employment in which he took more Pleaſure, than in being *Overſeer of the Poor* of the Town. He wou'd often viſit them and inquire into their Caſes; eſpecially in Times of Sickneſs and Sorrow. The meaneſt was not beneath his

his Notice. He has doubtleſs beſtowed numberleſs Charities of his own upon them, which GOD and his *Angels* have only ſeen. He was concerned eſpecially for the Training up of *their Offspring*, both to Reading, Religion and Buſineſs. He has ſometimes himſelf, maintain'd a School of *Thirty* of their Children: and he excited others to follow him in the ſame kind of extenſive Charity. He built a conſiderable *Houſe* for the Purpoſe Here at his own Expence; and in his *Will* has given it for the Schooling of the Children of the Poor to all Generations. The firſt Inſtance of the Kind, I think, on this ſide the Water.

He was known to be of a *very Publick Spirit*. He was one of the moſt deeply concern'd for our growing Declenſions, Sins and Dangers. When any Calamity threatned the Publick, he had but little Eaſe: when any came upon us, he had but little Comfort. He accounted Contention as one of the ſoreſt Calamities: He was exceeding ſollicitous for Peace and Concord. He was anxiouſly concern'd and troubled at the Flood of Intemperance and Profaneſs riſing up in the Town and ſpreading into the Land. And how often has he ſpoke with great Grief of the *Taverns*, as the miſchievous Fountains of Profaneſs, Diſorder and Publick Poverty, and as Threatning the Ruin of all Religion.

When he ſaw Trangreſſors, he was greatly grieved. When Profeſſors miſcarried, he ſadly mourned. When the Righteous and Uſeful were taken away, he deeply laid it to Heart: When ſuch were in Danger by Sickneſs in any part of the Town, he was much concern'd, and would take care to viſit them. He was concern'd for the Revival of Piety in the Town and Land. And he was remarkably

Forward

Forward to contribute largely for the Propagation of it to the Neighbouring Countries.

In Fine, He was for pure, ſilent, unaffected and plain Chriſtianity: not for the gaudy Pomp or noiſy Sound: nor was he aſham'd of ſerious and ſtrict Religion in the Face of any.

And after all this eminent Life and Virtue ---- who appear'd more *modeſt* and *humble* than He? The leaſt Liſp of Commendation was ſure to raiſe his Frown, and move him inſtantly to check and ſtop us.---Lowly in his own Eyes: Preferring others above himſelf: Backward to appear and ſpeak in Publick: Scarce perſwaded to continue in *His Majeſty's Council*, leaſt he ſhould hinder the Choice of others whom he tho't more able to ſerve his Country There ---- His Face, like *Moſes*, came down the Mountain ſhining in the Eyes of others; and He wiſt it not.

This is Part of the Man we are bereaved of!--- And how great the Loſs! ---- His *Example* very much help'd to keep up the *Reputation* of *Religion* among us. In ſuch Men we ſee both its Reality, Power and Excellence; It appears with Comelineſs and Majeſty, to charm our Love, as well as raiſe our Reverence; it bares a convincing Witneſs againſt the Apoſtacies & Vices of the Times. And if it has not now an happy Influence to draw us to be Religious too; it will ſurely riſe up againſt us and condemn us in the Future Judgment.

Can the *Children* of *ſuch a Father* as this---- be any other than eminent like Him? They have had greater Advantages than others: their Ob-

ligations are therefore greater : and upon *You his Riſing Sons*, are the Eyes of all Good People fixed, thro' this Town and Land; that You will ſtand up in his Room, and make Good his Ground. And with your Sorrowful *Mother*, You doubtleſs have the Confluence of their univerſal Prayers and Bleſſings!

And can any of *Us who knew Him*, ever forget the Dear Example? How often have we applied thoſe Words to *Him* which the *Angel* once ſpoke to another ---- *O* DANIEL! *a Man greatly Beloved!* or *a Man of Deſires*, as it is in the Hebrew? And ſhall not *Religion* be always the more Lovely to us, for the Beauty thereof which has appeared in Him?

And now, If it had not been my Lot to improve this Providence at the *General Lecture* of this Great Town; I ſhou'd have applied theſe things to that reſpectful CONGREGATION, * of which our FRIEND has been a ſhining Ornament from his Youthful Age; and in whoſe withdraw They bare a ſpecial Share of Loſs and Sorrow.

I ſhall therefore only obſerve, that as He uſed conſtantly to beautify *this Publick Lecture*, and we are Here to ſee his Face no more; He was *one of the laſt* who is bringing up the Rear of the *Second Generation* of the *Founders* of this Colony: and in Him we have ſeen the lively Image of their Piety and Spirit. There is but Here and There a *Son* remaining; and our Glory ſeems to be paſſing away with them!

---

* The South Church.

O! Let us therefore bow our Knees to the FATHER of our LORD JESUS CHRIST, of whom the whole Family both in Heaven & Earth are named; and earneſtly implore, that He would pour out His SPIRIT from on High upon Us & our Offspring. That We and They after us may riſe up in our Times, to follow their bright Examples, to anſwer their ſtrong Deſires, and to keep alive the Work of Pure Religion in the Power and Practice of it; for which *our Fathers* have made ſo many Prayers and taken ſo much Pains, and for which *their Fathers* before them choſe to come and Live & Dye in theſe then hideous Ends of the Earth.

Let us then chuſe *their GOD* for *ours*, His WORD for the *only Rule* of our *Religion*, His *Inſtitutions only* for our Obſervance, and not content our ſelves with the Form of *Godlineſs* without the *Life and Power*. And let us bring up *our Children* alſo, as They bro't up *Us* --- That His Spiritual Preſence may continue with us, and We may have the Joy to ſee *our Poſterity* like to follow into *that happy World* which our Pious Fathers are gone into ---- that They, I ſay, may follow in their Times, and continually bring Acceſſions thither to our Joy and Bleſſedneſs. To come into the Preſence of our FATHERS *There*; To have *our Children* come in after us; and for them to tell us, that *their Children* are ſerving CHRIST & their Generation, and are coming too---- It will increaſe the Joy of Heaven it ſelf, and both multiply and raiſe our continual Satisfactions.

THE END.

An ACCOUNT of the Deceased

From the *Weekly News-Letter*, No. 1487. Corrected.

BOSTON, *July* 27. 1732.

THE laſt Lord's Day Noon Expired here the Honourable DANIEL OLIVER, Eſq; One of His Majeſty's Council for the Province, and one of the moſt conſiderable Merchants of this Place, in the 69th Year of his Age: being Born Here *Feb.* 1663,4. He was the youngeſt Son of Capt. *Peter Oliver*, a Gentleman of good Repute in his Day, and one of the Principal Founders of the *South* or *Third Church* in *Boſton*, in *May* 1669. The late Mr. *Nathaniel Oliver* a worthy Merchant of this Town, and the late celebrated Phyſician Dr. *James Oliver* of *Cambridge*, being Elder Brethren to the now Deceaſed. In *April* 1696, He Married Mrs. ELIZABETH the *Second Daughter* of the late Honourable ANDREW BELCHER, Eſq; Father to the Preſent GOVERNOUR: and by Her had the late Mr. *Daniel Oliver* Merchant, who going over to *London*, Died of the Small-Pox There on *July* 5. 1727; and Two younger Sons, Mr. *Andrew* and Mr. *Peter Oliver*, with their bereaved Mother, now living. And he brought up all his Sons to the *College*. He has been diſtinguiſh'd for his eminent Piety, Humility and Charity from his early Days. Was formerly many Years one of the *Select-Men*, and for many more, one of the *Overſeers of the Poor*, a *Juſtice of the Peace*, and at length a *Councellor*. In every Station He behav'd Himſelf with great Diligence and unblemiſhed Integrity: has for a long courſe of Years enjoy'd the high Eſteem and Love of *this Town* and *Country*, and been remarkably fam'd and valued in *Others*.

He was up at *Cambridge* on Yeſterday was ſev'night, came home in the Evening, and went to Bed in his uſual Health: But a little after Midnight, making an unuſual noiſe in his Throat, His Conſort ſpoke to Him, but perceiving Him unable to return an Anſwer, quickly found Him ſeiz'd with a *Numb Palſey* and *Coma*: out of which he reviv'd ſomething on the Friday; but Relapſing, died to our univerſal Surprize and Sorrow: And was yeſterday inter'd with diſtinguiſhing Reſpect & Honour.

He has left a conſiderable Eſtate. And as He was a great Friend to the Poor; his Charity eſpecially inclin'd him to promote the School Education of their Children. And in his Will among other Legacies, He has beſtowed a pretty large Houſe, call'd the *Spinning-School*, for which Uſe He firſt deſign'd it, and which coſt Him *Six Hundred Pounds*,--- This *Houſe* with the *Profits*, which will bring in about *Fifty Pounds* a Year, He has given for ever, to Support a School, to learn poor Children to Read the Scriptures, &c. And thus --- *He hath diſperſed abroad, He hath given to the Poor, His Righteouſneſs remaineth for ever.*

An ELEGY,

Addreſs'd to

His EXCELLENCY.

Governour *BELCHER*:

On the Death

OF HIS

Brother-in-Law,

The HONOURABLE

DANIEL OLIVER, Eſq;

——— *Re ipſa repperi*
Facilitate nihil eſſe homini melius, neque clementia.—
Clemens, Placidus ; nulli lædere—arridere omnibus ;
——— *Omnes benedicere, amant.*
Ter. Adelph.

BRITISH MUSEUM

TO

His EXCELLENCY

Governour *BELCHER.*

PEnsive, o'ercome, the Muse hung down her Head,
And heard the fatal News, --"*The Friend is dead.*
Dumb, fixt in Sorrow, she forgot her Song,
The Tune forsook her Lyre, the Voice her Tongue:
'Till, BELCHER, You command her Strains to rise,
You ask, she sings; You dictate, she replies;
That well-known Voice awakes her dying Fires,
And, instant at Your Call, the Pow'r inspires.

Then let our Griefs in mingling Streams descend,
You mourn the Brother, and I weep the Friend.
He's dead ----- O vast unutterable Woe!
Gone, gone for ever from these Seats below:
No more his gracious Lips our Souls shall move,
And lift us to the holy Joys above;
No more the Church his sacred Transports feel,
His strong Devotion, and his fervent Zeal;

No

No more his Face ſhines with the conſcious Calms,
Of Faith, and Pray'rs, and gen'rous Deeds, and Alms:
Ah! fainting, pale, ebbs out his quiv'ring Breath,
And OLIVER the good deſcends to Death.

Thus while the Friends their private Loſs deplore,
Lament unpity'd, unreliev'd, ye Poor.
Who, round his Gates, your daily Bleſſings paid,
Warm by his Cloaths, or from his Table fed.
Profuſe, his lib'ral Hand their Pray'r prevents,
(So ſhower'd the ancient *Manna* round the Tents)
Witneſs, ye conſcious Nights, whoſe Shades he choſe,
Unknown, to ſee, and ſuccour Humane Woes:
Inviſible, he trod the homely Cott,
The Hungry eat, th' Oppreſt to groan forgot,
The Sick perceiv'd the ſudden Cordial ſave,
All bleſt the Gift, nor ſaw the Hand that gave.
From Men, with Art and ſacred Caution hid,
The Muſe, from Heav'n inſpir'd, reveals the Deed.

You painted Roofs, and pompous Rooms of State,
Where, in the Senate, the grave Patriot ſate,
Say how his ſteady Conduct grac'd your Board;
Juſt were his Thoughts, and prudent ev'ry Word;
Serene, delib'rate, undiſguis'd by Art,
His Tongue was faithful, and ſincere his Heart.
Stateſmen, th' unblemiſh'd Counſellor bemoan,
And from his fair Example form your own.
So muſt your Greatneſs ſink, your Glories fade,
And, blended, in the common Duſt be laid.

Nor

Nor Wealth, nor Titles, nor Fame's gentle Charms,
Can bribe your Life from Fate's relentleſs Arms:
Virtue, fair Goddeſs! only can allow
Conqueſts o'er Death, and crown the Victor's Brow.

Mindleſs of Grandieur, from the Crowd he fled,
Sought green Retirements, and the ſilent Shade.
Ye bow'ry Trees, which round his Manſion bloom,
Oft ye conceal'd him in your hallow'd Gloom:
Oft he enjoy'd, in your ſublime Abode,
His Books, his Innocence, his Friend, his GOD.
Now, ſad, I wander o'er the lofty Seat,
And trace the Mazes of the ſoft Retreat.
View the fair Proſpects, round the Gardens rove,
Bend up the Hill, and ſearch the lonely Grove;
But ah! no more his Voice ſalutes my Ear,
Nor in his Hands the bluſhing Fruits appear:
Yet is his Image in each Scene convey'd,
And buſy Fancy forms his gliding Shade,
I ſeem to meet him in the flow'ry Walks,
And, thro' the Boughs, his whiſpering Spirit talks,
Eager I call, the dear Deluſion flies,
Grief ſeals my Lips, and Tears ſuffuſe my Eyes.
O far, far off, above the Ken of theſe,
The riſing Mountain, and th' aſpiring Trees,
In the gay Bow'rs that crown th' Eternal Hills,
His ſpotleſs Soul, in deathleſs Pleaſure, dwells;
Tuneful replies, while Coral Seraphs play,
And in bright Viſions ſmiles the Hours away.

He

He viſits now no more this dull Abode,
But talks with Angels, and beholds his GOD.

Now ceaſe, the flowing Tears, the Fun'ral Strains;
Let joyful Sounds revive the vocal Plains.
What tho' the Body in the Tomb be laid,
Ghaſtly, and breathleſs, in the awful Shade?
Tho' by our Eyes, his Form no more confeſt,
Pleas'd by the Friend, and by the Chriſtian bleſt?
We view the bright Reverſion in the Skies,
When the dead Saint, wak'd to new Life, ſhall riſe.
Mean time, the heav'nly Muſe embalms his Name,
And gives him up conſign'd to endleſs Fame:
Theſe faithful Lines thy Abſence ſtill bemoan,
And this Inſcription grace thy mould'ring Stone.

" Here, Paſſenger, confin'd, reduc'd to Duſt,
" Lies what was once, religious, wiſe, and juſt.
" Steady and warm in Liberty's Defence,
" True to his Country, loyal to his Prince:
" In Friendſhip faithful, gen'rous to Deſert,
" A Head enlightn'd, and a glowing Heart.

20 JY 64

M. BYLES.